

THE ALABAMA BAPTIST.

HARRIS & DAVIS, Editors and Proprietors.

VOLUME 12.

MONTGOMERY, ALA., THURSDAY, OCTOBER 29, 1885.

TERMS CASH: \$2.00 A YEAR.

NUMBER 44.

"Sam Jones" and his Method.

BY J. M. PENDLETON.

Mr. Jones closed a nine days' meeting in Murfreesboro, Tenn., July 13th, and this is a proper time to say something about him and his plans of operation. He is an earnest, laborious man, preaching about three times a day. No man is more fearless. He says what he pleases, and says it with perfect impartiality. He is no respecter of persons. He shows no more regard for the rich, the learned, and the respectable, than for the poor, the ignorant, and the outcast. He rebukes sin in high and in low places. All the friends of morality find in him an able and a zealous champion. Whether he is always discreet, showing the wisdom of the serpent in union with the harmlessness of the dove, may be questioned. For example, in one of his terrible denunciations of whiskey-drinking he said, "The man who drinks whiskey is a fool, and the man who advocates the drinking of it is an infernal scoundrel." Not to say that "fool" and "scoundrel" can hardly be considered parliamentary terms, I may surely say that men are not accustomed to abandon evil courses by having these terms applied to them. The epithet "infernal" prefixed to "scoundrel" is out of place and many persons regard it as nearly equivalent to cursing. With this exception I commend what Mr. Jones said against the drinking of whiskey, as also what he said against dishonesty, card playing, theater-going, billiards, dancing, etc., etc. He evidently has very little respect for unconverted persons who engage in these things, and for professors of religion who are guilty of them, he makes no effort to conceal his contempt. He said, "I never knew a pious dancer." This remark excited in me a train of thought, and memory went back sixty years. After due reflection I adopt Mr. Jones' words. I have known professors of religion to dance, but not one of them has been distinguished for piety, for spirituality. This by the way. I admire Mr. Jones for his earnest fidelity in de-

namely, "repentance toward God and faith toward our Lord Jesus Christ." He does not sufficiently emphasize the nature and the necessity of repentance. This will be seen in what I shall say in another place. His definition of faith is this: "It is believing what God says." In a vague, general sense, this is true, but is this the faith that saves the soul? Christ is the central object of faith. "Believe on the Lord Jesus Christ" is the only answer to the question, "What must I do to be saved?" The faith which is vital in the matter of salvation is not a belief of any proposition or any series of propositions concerning Christ. It embraces Christ himself. It is faith in him as a person. It is a trustful reception of him as the only Savior. It, of course, implies a belief of what the gospel says of Christ, but this is only the preliminary to believing in him in the sense of relying on him, trusting in him for salvation. Mr. Jones does not make this point so prominent as the gospel makes it.

His defective view of repentance and faith is seen in the method of operation. For instance, on Friday, the sixth day of his meeting, he invited all persons (not already church members) who were resolved to serve God and live new lives, to give him their hand, in token of their intention to join "some church" the next Sunday. On Monday afternoon he did the same thing, naming Wednesday night as the time for uniting with "some church." This was rather a high-handed measure for him to arrange for persons to join any but the Methodist church, of which he is a member. Let this, however, pass. Mr. Jones did not require the persons who gave him the hand to profess repentance and faith; that is, that they had repented and believed in Christ, but they were called on to express their purpose to serve God in the future. There had been no "inquiry meetings," such as Mr. Moody holds and attaches great importance to. There has been very little prayer for "anxious souls." Indeed I am obliged to say that I never knew a nine days' meeting where there was so much prayer, though Mr. Jones said a great deal about prayer. Now my chief objection to the course pursued is this, that persons without what is usually called "a change of heart" could do all that was required in joining "some church." They would have been ready to join the Methodists "on probation," if the General Conference had not some years ago vetoed the probation arrangement. Few things are to be more deplored than the membership of unconverted persons in the churches. This is an element of great weakness in any church, and it does not cause the paralysis of death to supervene, it is because God mercifully interposes. I deprecate Mr. Jones' methods, for I cannot help seeing that their tendency is to increase the number of unregenerate church members. Far be it from me to say that Mr. Jones reports no "genuine converts," but I sadly feel the multitudes claimed as converts in his meetings knowing nothing of that great change which the Savior referred to as being "born again." But I will be thought behind the age. This may be, and my views may be in accord with those of the apostolic age.

Mr. Jones has a great power to draw persons of all classes to his meetings. Those who have never heard him are, of course, first attracted by curiosity, and after curiosity is satisfied there is something that interests them. Some are impressed with gospel truth as Mr. Jones preaches it, but there are other men who preach more of the gospel whose congregations are not crowded. It is not then, the evangelical element in his sermons that draws the multitudes.

Nor is it a musical voice nor, captivating eloquence. Many men who have better voices and are more eloquent, preach to small assemblies. Nor is logic Mr. Jones' forte. There were much better logicians before he was born and doubtless will be after he dies.

What then is the attractive influence that secures him crowds wherever he goes? No one answer can be given to this question. The following things may be said: Mr. Jones is bold and uncompromising in denouncing specific forms of sin, and the people like this. Every man is pleased to hear a sin rebuked from which he is free, and of which others are guilty. Mr. Jones has great power of ridicule and sarcasm. He avails himself of the visible faculties of his hearers, and makes them laugh—at least the most of them. People love to laugh. "Man is a laughing animal." The sarcasm of Mr. Jones is not polished, but rough and exhorting. Every one wants to see who is the subject he chooses to

dissect. In addition to all this there is Mr. Jones' wit, humor, fun, drollery, making the amusing element on him very large. Take this element from him and he will no longer be what he is. No longer would the fashionable say "it is better to hear Jones than go to the theatre." They wish amusement and they go where they can find it.

Very great responsibilities rest upon Mr. Jones. As thousands hang on his lips, who do not hear other preachers, it is specially incumbent on him to give them as much of the gospel as possible. He ought above all things to tell his hearers how they can be saved through Jesus Christ. He should tell sinners know that their hearts must be broken, and with sorrow on account of their personal sins, that they must feel as did the publican when he said, "God be merciful to me a sinner," that they must give up all other dependence and accept Christ as the only Savior, and find the rest he promised to those who "labor and are heavy laden," all this, too, before they think of joining any church.

This seems to be the age of evangelists, so-called. We should feel thankful for all the good they do, but when we remember that their methods of operation necessarily discredit the work of pastors and disparage the ordinary means of grace, it may well be questioned whether it would not be better for evangelists to become pastors, and for the system of "protracted meetings" to be given up. On this point there is of course difference of opinion, but the matter is well worthy of consideration.

I failed to say in the proper place that there is very little reading of the Scriptures in Mr. Jones' meetings. I am amazed when reading the Word of God is not made prominent in public worship. The Lord "magnifies the word above all his name."—*Baptist Reflector*.

A Calculation.

According to the last Year Book, there are 28,596 Baptist churches in the United States, with a membership

of 1,500,000. If these churches could all be induced to give for Bible Work an amount equal to five cents a member, it would produce the handsome sum of \$1,429,800. Of course, many of the churches are poor, and need help; but none are too poor to be entirely excused from giving. Suppose that one-half are counted out, for one reason or another, and there yet remain one million and a quarter of Baptists who certainly can, if they will, once in a year—and for the entire Bible Work of the denomination, at home and in foreign lands—give a sum equal to ten cents a member, and thus the \$1,429,800 would be provided.

It is estimated that there are connected with Baptist churches about 75,000 Sunday-schools, all of which should have some part in Bible Work for the needy. But schools, like churches, are not always ready for privileges and duties that are waiting for them. Suppose we count out one-half, as unable or unwilling to help. We have, then, 37,500 schools that are alive and active. In the "Children's Day" offerings, the average per school was about \$8.00. If the 37,500 came up to the standard, the additional amount of \$60,000 would be added to the first named, making a total of \$1,489,800.

If any churches or schools have not yet been provided with material for properly observing "Bible Day," let them apply at once to the Baptist Publication Society, Philadelphia, and enjoy the privilege of sharing in the great effort whose object is to supply our own and all other lands with the Word of God.

Work vs. Faith.

Suppose a man having corns on his feet should persist in wearing tight boots, and trust in faith to remove the corns, what would be the result? Well, among other things, he would limp through life. Some Christian people are limping badly in their spiritual life from a similar cause. They are looking to theories to bring about practical results without work. Such is not the ordering of Providence. Effort without faith may or may not fail. Faith without effort is sure to fail. Faith in effort is wicked. Faith and effort, the faith being rightly directed, is what the Scriptures require; and "all things work together for good to them that love God."—*Christian Index*.

It is the old, old story. Love at first sight. A walk in the beautiful moonlight night. Both catch a dreadful cold and give up all hope, but finally find relief in a bottle of Dr. Bull's Cough Syrup, get married, and are at last happy.

A Call to Spurgeon.

The congregation of Smith's Corners met lately for the purpose of extending a call to a minister. There was a fair attendance, and a considerable amount of interest was taken in the proceedings, as it had been rumored for some time that the Corners people would probably ask the great London preacher to become their pastor. The meeting having been duly opened, the chairman, after a few remarks on the importance of the work before them, asked those present to proceed to business.

Mr. Diotrophes Highflyer then rose, and said he had a motion to make which he felt sure would secure the support of all present. They had now been vacant for over two years and had heard about fifty candidates. Some of these were good enough men, but none of them came up to the standard required at Smith's Corners. They needed a first-class man in their church, and there was no use in calling any other. The Methodists were getting a good man, and they must have the best possible talent in their church or they might as well close it. Their people demanded the best pulpit ability in the country, and they were willing to pay for it. They could raise at least three hundred dollars a year, and no doubt they could get a supplement. He had been carefully looking over a list of those who had preached and of the most effective men in the church, and he was persuaded none of them were suitable. They wanted a man of peculiar qualities to fill the Corners pulpit, and he was convinced that they would have to go to another country for him. He had been looking into the record of a few of the best men in the British cities, and on the whole he thought Spurgeon had made as good a mark as any of them. He moved that they call Spurgeon.

Mr. Amindad Stuckup seconded the motion. He wished to direct the attention of the meeting to the financial aspect of the question. Spurgeon, if he accepted the call, would no doubt draw, and the more people the more money. He would bring their people in, and a considerable amount of the funds now going into the other churches would flow into the Corners treasury. His opinion always was that the minister should raise the money. Two things had to be kept in view—tone and money. A minister coming from London would give tone to the Corners church and the money would come in. He had great pleasure in seconding the motion.

Mr. Straightlance said he was opposed to calling Spurgeon. It was well known that Spurgeon smoked, and no man who uses tobacco would stand in the Corners pulpit with his consent. No Christian would smoke. Smoking produces idleness and crime, and sends thousands to the jail, the gallows and an early grave. Spurgeon might be a good preacher, but what does his preaching amount to if he smokes? If Spurgeon were called he and his family would leave the Corners church.

Mr. Smallbone made the same objection. If they called Spurgeon he would stop his subscription. He had never paid less than two dollars a year; but if they called Spurgeon or any other smoker, he would withdraw his subscription, and then where would they be?

Mr. Humdrum said he had another objection. Spurgeon was sensational. He published his sermons in the *Globe* every week. He would have nothing to do with sensational preachers.

Mr. Dryadust said his objection was of another kind. Spurgeon often said humorous, racy things in the pulpit. He could give any number of illustrations of this fault from his published sermons. In a sermon on Jonah ii. 9, he said Jonah was a Calvinist, and added that he hoped none of his Arminian friends would have to learn Calvinism where Jonah learned his. It is not in good taste to make such allusions. He was opposed to putting a man in the Corners pulpit that said such things in his sermons. He liked to see a stiff, dignified, ecclesiastical-looking man with a proper amount of clerical starch in his composition. Spurgeon looked like a business man and never talked in "pulpit tone." He would never sign a call to such a man.

Mr. Theophilus Hendant, B. A., said Spurgeon was not a graduate of any University, and for his part he never wished to hear a man that was not a graduate. He admired "cult" men, and had reason to believe that Spurgeon was not conscientious. He would not vote for Spurgeon.

Mr. John Talkative said his objection was of a more practical kind. It is well known that Spurgeon does not

visit his congregation. He had lately read some remarks of Spurgeon's that made light of visiting and teaching in the congregation. Now he (Mr. Talkative) believed in visiting. He liked the minister to come often and bring his family, and spend the whole afternoon. He would not press too heavily on a minister and ask him to read and pray when he visited. Nor did he believe that a minister should catechize families and speak to them on matters of personal religion. That was tedious and laborious, and could not be expected. What he wanted was that the minister should spend a half day, occasionally, talking to the congregation. That was the way to build up a cause. If Spurgeon had spent the time going round among the people that he had spent in writing books, and editing his magazine, and working at his Orphanage and Pastor's College, how much better would it have been! If there was any reason to hope that Spurgeon would improve his methods, and do more visiting, he would not oppose the call; but Spurgeon was too old now to reform. He would not sign the call.

Mr. Veal said he was opposed to Spurgeon on account of his age. He had already passed the deadline of fifty, and a man over fifty was not capable of filling the Corners' pulpit. Spurgeon might have experience and piety, and a fair amount of pulpit ability, but he could not be magnetic at fifty. What they wanted was a magnetic young man. A young man was always getting up socials, helping at tea-meetings, and all that sort of thing. Spurgeon had the rheumatism in his toes, and could not get around lively for dishes and things when the Corners people were getting up their annual tea-meeting. What they wanted was a young, active man.

Mr. Gusher said he had a more serious objection to Spurgeon than any that had been yet urged. Spurgeon was combative. He gave the Ritualists, Rationalists, and other people of various kinds some fearful knockings. Now he did not like a minister of that kind. He liked a minister

that would bring their people in, and a considerable amount of the funds now going into the other churches would flow into the Corners treasury. His opinion always was that the minister should raise the money. Two things had to be kept in view—tone and money. A minister coming from London would give tone to the Corners church and the money would come in. He had great pleasure in seconding the motion.

At the close of Mr. Gusher's remarks the meeting adjourned.

Moral—Objections can be made to calling even Spurgeon.—*Canada Presbyterian*.

Book Mills Association.

This body met with the Macedonia church, in Randolph county, on the 14th inst. The association was formerly composed of sixteen churches—five Georgia churches in Heard county, and eleven Alabama churches, in Randolph county. They did not agree well as to plans, &c., and at the last session three of the Georgia churches called for letters and it was expected that all of them would withdraw. The churches remaining will perhaps be able to agree as to plans of work, &c. Last year, on account of dissatisfaction, mainly on the part of the Georgia churches, the association discontinued its co-operation with the State Board of Alabama. Now I think it is the purpose of the association to renew her relations to our Board. On account of the confusion consequent upon the anticipated dissolution of the association, only a very small sum was sent up for missions. The meeting was quite harmonious and exhibited considerable missionary spirit. A proposition to raise a permanent colportage fund of \$100 was made, and the delegates asked that they might refer the proposition to their churches and make answer about December 1st. Most of the delegates expressed the opinion that the churches would raise the \$100, and that if the State Board would help them that they would put a colporteur and evangelist in the field as soon as the fund was completed. They very much needed a colporteur and evangelist. The ALABAMA BAPTIST was very strongly represented.

JNO. P. SHAFFER.

Principles of Christian Giving.

Giving in the broad sense of the term, is certainly one of the most important of all religious duties. It squarely antagonizes that native selfishness which is one of the roots of sin. It severely tests the religious man's love of his neighbor, to see whether this can overcome the intense natural love of property. Accordingly, we are not surprised at John the Baptist's answer to the multitudes when they asked, "What, then, must we do?" His succinct replies to publicans and soldiers are sharply specific, and help us to understand this reply to the multitudes is also intended to be specific. He does not undertake to state all the duties which will give proof of repentance, but to present one that forms a characteristic and discriminating test: "He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise." (Luke iii. 11). To give to the needy, even when only a little less needy ourselves, is an elementary duty of piety, and a sharp test of its reality.

The Old Testament, which generally deals in rules, being therein suited to the childhood and youth of humanity, laid down a definite rule for religious giving—namely, the law of the tenth. The New Testament, designed to produce and maintain Christian maturity, does not present any particular rule for giving, but lays down general principles, illustrated by striking examples.

A most instructive example of Christian giving is afforded by the grand contribution which Paul gathered among the Gentile churches, for the relief of the Christian poor at Jerusalem, as described in his Epistles to the Corinthians. The Jewish poor in the Holy City often received contributions from their prosperous brethren. Let us select some of the lessons which may be learned from this great collection.

1. It is right to give for the benefit of persons in foreign countries and of alien race. Christianity has so far softened the jealousies of nationality that these in Christian Churches are fortunately become a commonplace of our teaching, though it still needs to be often and earnestly enforced.

2. It is right for the most zealous preachers of the gospel to spend much time and labor in organizing and administering general religious contributions. They ought to have helpers, as the apostles wished the seven to help them (Acts vi.), and as Paul was aided by Titus, Timothy and others. But Paul did not think it incompatible with his own zeal as a preacher to work personally in gathering such a collection, and to make special instruction and appeal as to giving, a part of his inspired epistles.

3. It is right to observe system in religious giving. System is necessary in every other department of life, in business, in the household, in study, in all personal habits; and it certainly ought to be fully employed in a matter so important as giving. Paul designated a system for the churches in Galatia and Achaia, in regard to this great collection; which system becomes a valuable example for all times and undertakings. He did not say, as is often imagined, that a collection must be made in the church service on the first day of the week, but (1 Cor. xvi. 2) that "every one must lay by him in store," which evidently means at home; thus each one should gradually gather a private fund from these weekly additions, and have it ready when the apostle came. To regard this as a law for liberal observance among Christians of all ages, would be out of the question; and, as a law, it would not be strictly obeyed by weekly contributions in church; but it is a most suggestive and impressive example of systematic giving on the first day of the week.—*Rev. John A. Broadus, D.D., in Indiana Baptist*.

Carey Association.

This body of Baptists are found mainly in Clay county, and are about 2,700 strong. The association covers a very good country—rather a new country—and hence they are not very well organized. The Carey has been largely missionary, and somewhat anti-missionary, in practice. This condition of things cannot remain much longer, for she has many missionary men in her membership, and as soon as the preachers urge the churches to do their duty they will perform it. I said several years ago, in reporting the Carey, that her inactivity was chargeable to her preachers. The saying was distasteful to some of my brethren in the ministry. I did not mean to offend them; no, I

love Baptist preachers as I love no other men on earth. I only meant to tell the truth as I understood it. It was not that I loved Carey less, but Rome more, that I said it.

I want now to repeat what I said then, that the truth is with the preachers. Dear brethren, do not conclude that I wish to offend you I do not. You can lead your churches to great activity, if you will, or you can dwarf them. You are God's appointed servants and bishops to instruct and lead his people, and you can lead them as no one else can. They will hear you as they will hear no one else.

Dr. Wm. M. Scarborough, one of the most influential preachers in the association, in a speech while the report on missions was under consideration, said that for fifteen years he had ignored missions and Sunday-school work, and that by so doing he had dwarfed himself and his churches. Said his course had been the result of early anti-missionary training. He said that of late he had been led to fully investigate the whole question, and that he was fully convinced of the importance and scripturalness of both the Sunday-school and mission work, and that he intended to give them his heart and mind while he lived. He said further, that he had been fully convinced of the importance of a consecrated ministry, and of the duty of the churches to sustain their preachers. He said the whole trouble was with the preachers—that the churches would follow them to battle. His speech was honest and manly, and won for him an admiration from his brethren higher than he has ever enjoyed before. If all, or a majority of the preachers reach his level, on this subject, the Carey will be what it ought to be; and if not, she will remain as she is. I wish to repeat, "The preachers of the Carey are responsible for her inactivity."

Elder Wm. Worthy was elected moderator and W. J. L. Hood, clerk. About \$200 was sent up by the churches for State Mission, and about \$16 for Foreign Missions. Lineville church—Rev. W. T. Davis, pastor—was the banner church in contributing to these in Christian Churches are fortunately become a commonplace of our teaching, though it still needs to be often and earnestly enforced.

4. It is right to give for the benefit of persons in foreign countries and of alien race. Christianity has so far softened the jealousies of nationality that these in Christian Churches are fortunately become a commonplace of our teaching, though it still needs to be often and earnestly enforced.

5. It is right for the most zealous preachers of the gospel to spend much time and labor in organizing and administering general religious contributions. They ought to have helpers, as the apostles wished the seven to help them (Acts vi.), and as Paul was aided by Titus, Timothy and others. But Paul did not think it incompatible with his own zeal as a preacher to work personally in gathering such a collection, and to make special instruction and appeal as to giving, a part of his inspired epistles.

6. It is right to observe system in religious giving. System is necessary in every other department of life, in business, in the household, in study, in all personal habits; and it certainly ought to be fully employed in a matter so important as giving. Paul designated a system for the churches in Galatia and Achaia, in regard to this great collection; which system becomes a valuable example for all times and undertakings. He did not say, as is often imagined, that a collection must be made in the church service on the first day of the week, but (1 Cor. xvi. 2) that "every one must lay by him in store," which evidently means at home; thus each one should gradually gather a private fund from these weekly additions, and have it ready when the apostle came. To regard this as a law for liberal observance among Christians of all ages, would be out of the question; and, as a law, it would not be strictly obeyed by weekly contributions in church; but it is a most suggestive and impressive example of systematic giving on the first day of the week.—*Rev. John A. Broadus, D.D., in Indiana Baptist*.

7. It is right to observe system in religious giving. System is necessary in every other department of life, in business, in the household, in study, in all personal habits; and it certainly ought to be fully employed in a matter so important as giving. Paul designated a system for the churches in Galatia and Achaia, in regard to this great collection; which system becomes a valuable example for all times and undertakings. He did not say, as is often imagined, that a collection must be made in the church service on the first day of the week, but (1 Cor. xvi. 2) that "every one must lay by him in store," which evidently means at home; thus each one should gradually gather a private fund from these weekly additions, and have it ready when the apostle came. To regard this as a law for liberal observance among Christians of all ages, would be out of the question; and, as a law, it would not be strictly obeyed by weekly contributions in church; but it is a most suggestive and impressive example of systematic giving on the first day of the week.—*Rev. John A. Broadus, D.D., in Indiana Baptist*.

8. It is right to observe system in religious giving. System is necessary in every other department of life, in business, in the household, in study, in all personal habits; and it certainly ought to be fully employed in a matter so important as giving. Paul designated a system for the churches in Galatia and Achaia, in regard to this great collection; which system becomes a valuable example for all times and undertakings. He did not say, as is often imagined, that a collection must be made in the church service on the first day of the week, but (1 Cor. xvi. 2) that "every one must lay by him in store," which evidently means at home; thus each one should gradually gather a private fund from these weekly additions, and have it ready when the apostle came. To regard this as a law for liberal observance among Christians of all ages, would be out of the question; and, as a law, it would not be strictly obeyed by weekly contributions in church; but it is a most suggestive and impressive example of systematic giving on the first day of the week.—*Rev. John A. Broadus, D.D., in Indiana Baptist*.

JNO. P. SHAFFER.

Reading—Sidney Smith's Advice.

If you measure the value of study by the insight you get into subjects, not by the power of saying you have read many books, you will soon perceive that no time is so badly saved as that which is saved by getting through a book in a hurry. For it, to the time you have given, you had added a little more, the subject would have been fixed on your mind, and whole time profitably employed; whereas, upon your present arrangement, because you would not give a little more, you have lost all. Besides this is overlooked by rapid and superficial readers, that the best way of reading books with rapidity is, to acquire that habit of severe attention to what they contain, that perpetually confines the mind to the single object it has in view. When you have read enough to have acquired the habit of reading without suffering your mind to wander, and when you can bring to bear upon your subject a great share of previous knowledge, you may then read with rapidity; before that, as you have taken the wrong road, the faster you proceed, the more you will be sure to err.—*Ec.*

Salvation Oil, the greatest cure on earth for pain, may be relied on to effect a cure wherever an external application can be used. Price only twenty-five cents a bottle.

Temperance Column.

CONSCIENCE STRICKEN.

The men engaged in the liquor business are not all scoundrels, and there is no sense in denouncing them as such.—*Baptist Courier*. That is true. The liquor business is the meanest business on earth, but many men in it are better than the business. They remain in it under a protest of conscience.—*Baptist Record*.

STOP DRINKING.

General Manager Hudson, of the East Tennessee system, has issued an order which has caused considerable comment among the employees of the road. The general manager in his order forbids any employee of the system from entering a saloon when on or off duty, and any one reported as having taken a drink of liquor will be immediately discharged. The order is the strictest ever issued.—*Advertiser*.

A SOBER GOVERNOR FOR ALABAMA.

A contemporary, after mentioning Dawson, Seay, Clayton, McKleroy and Bragg, as being the most prominent aspirants for Governor of Alabama, congratulates the temperance people that neither of them is a patron of the grog-shop. That's well. We suppose he commiserates the whisky element, and the shops, that there is to be no "free whisky" in the coming election. Well, it's time whisky should take a back seat in our elections.—*Tribuna Gazette*.

LIQUOR AND CRIME.

Statistics of crime and poverty are very suggestive as to their procuring cause. "In New York city ninety-three per cent of the inmates of the House of Industry were sent there for crimes resulting from the use of intoxicating liquors, while of the eight thousand liquor sellers of the metropolis 6,438 have been confined in jail or prison." While the demoralizing and destructive use of intoxicating liquors is an awful fact apparent to every observer, the character of those engaged in the sale of such liquors in the ordinary drinking saloons and shops is chiefly of the criminal sort.

We do not see how an upright, conscientious person or one with a true spark of manhood can enter upon or pursue such a work. Ought not this nefarious business to be outlawed instead of authorized? Is there not sufficient good sense, love of order, humanity and Christianity among the people which, if combined, might suppress the evil? The local option law affords an opportunity for each town to rid itself of the demoralizing influence. Is it not somewhat incongruous to support schools and churches to enlighten and save men and then give permission to the saloons to destroy them?

TEXT-BOOKS IN PUBLIC SCHOOLS.

One of the prominent features of the work of the National Temperance Society is the effort to introduce temperance text-books into the public schools, that the children may be taught the nature and effect of alcohol upon the human system. Dr. Richardson's "Temperance Lesson-Book," which has been introduced into the public schools of London, Edinburgh, Leeds, and many other prominent cities of Great Britain has been republished by our Society, and strong efforts made to introduce it into schools in this country.

Dr. Richardson stands at the head of his profession in Great Britain, and his book is admirably adapted to the purpose designed. Miss Colman's "Alcohol and Hygiene" and Mr. Read's "Boys and Girls' Temperance Text-Book" are also valuable books in this line. We trust the friends of the cause everywhere will make an effort to introduce them into the schools, both public and private, in their vicinity. Send to 58 Reade Street for a catalogue.—*National Temperance Advocate*.

W. C. T. U. ANNUAL MEETING.

TUSKALOOSA, Oct. 1, 1885. To the Local Union of Alabama:—The third annual meeting of the Woman's Christian Temperance Union of Alabama, will be held in the city of Birmingham on the 11th and 12th of November.

Every Union in the State is expected to send delegates to this meeting, and the secretaries are requested to forward the names of such as will attend to Mrs. G. L. Thomas, President of the W. C. T. U., who will see that provision is made for their entertainment. Our Superintendent of Southern Work, Mrs. Sallie F. Chapin, of Charleston, S. C., will be with us, and perhaps our National President, Miss Fannie E. Willard, and other distinguished speakers.

ELLEN C. BYRCS, President.

SALLIE MAXEY, Rec. Sec'y.

Alabama Baptist.

MONTEGOMERY, ALA., OCT. 26, 1885.

A Terrible Fire
arouses the apprehensions of a whole city. And yet a wild havoc of disease strikes one. And to relate, women suffer from year to year with chronic diseases and weakness peculiar to their sex, knowing that they are growing worse with every day, and still take no measures for their own relief. Dr. Pierce's "Favorite Prescription" is the result of life long and unbroken study of female complaints. It is guaranteed to cure.

FATHER—getting ready to go down town, "Yes, Robert, my son, been in mind what your mother has told you, and always say 'please.' It's a little word, my boy, but full of meaning, and the use of it marks the gentleman. Now, wife, my overcoat and hat, and be quick about it."

Have you heard of Dr. J. H. McLean's Tar Wine Lung Balm? It is really wonderful how rapidly it cures Coughing, Throat, and Troubles.

"Let me see," said a minister who was filling out a marriage certificate and had forgotten the date, "this is the fifth, is it not?" "No, sir," replied the bride, with some indignation; "this is only my second."

Skin Diseases—Swain's Ointment.

"Swain's Ointment" cures Tetter, Salt Rheum, Ringworm, Sores, Pimples, Eczema, all itchy Skin Eruptions, no matter how obstinate or long standing.

The bird of wisdom flies low and seeks her food under the hedge; the eagle himself would be starved if he always soared aloft and against the sun. The sweetest fruit grows near the ground.—W. & L. Laidlaw.

ADELINA PATTI, the great songstress, says of Solon Palmer's Perfumes, Toilet Soaps and other toilet articles: "I unhesitatingly pronounce them superior to any I ever used." Principal depot, 374 and 376 Pearl St., New York.

When a young man who earns his living by opening oysters and clams, is asked by his sweetheart's father what his business is, he says, "I'm a conchologist, sir."

ADVICE TO MOTHERS.
Mrs. Winkler's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25 cents a bottle.

The Endowment of Howard College.

Last week we received fifty dollars from an "unknown party" toward the endowment of the College. We sent it immediately to Marion. No longer can it be said that Howard College has no endowment. A good Christian woman has started the ball; let us keep it rolling and growing. This good woman has given us the best plan for the endowment of the college. Send in the money.

W. C. CLEVELAND.

Rev. W. N. Huckabee.

At a regular conference of the Randolph Baptist church, held on Sabbath, October 11, 1885, the pastor, Eld. W. N. Huckabee, having tendered his resignation, the following preamble and resolutions were unanimously adopted:

Whereas, Elder W. N. Huckabee has tendered his resignation as pastor of this church, and the same has been accepted,

Be it resolved, That Bro. Huckabee has, in all the relations of life, as a man, a Christian and gentleman, been behaved as a good minister of Jesus Christ, and in accepting his resignation our prayer to God is that he may be blessed in his heart work of preaching the gospel of the grace of God. We commend him to all as a worthy minister of the gospel.

Resolved, That this resolution be spread upon the minutes of the church, that a copy be sent to Bro. Huckabee, and that a copy be sent to the ALABAMA BAPTIST with the request to publish the same. By order of the Church in Conference, Oct. 11, 1885.

T. M. HENLEY, Clerk.

Literary Notices.

A most important book on Cassell & Company's list is "The Story of the Heavens," by Robert Stowell Ball, L.L.D., Fellow of the Royal Society of London, etc., etc. The book, although on a scientific subject, is written in a popular manner, and is profusely illustrated with plain and colored plates of exceptional quality. The powerful apparatus of the last decade makes it possible to take photographs of the moon and the stars that are simply marvellous in the vividness of their reproduction.

The fourteenth edition of Miss Cleveland's book, "George Eliot's Poetry, and other Studies," is announced by the publishers (Funk & Wagnell, New York). The demand for the work, especially in the South and West, continues steady. The reception accorded it by leading American authors has given Miss Cleveland much pleasure. Harriet Beecher Stowe says of the book: "In my opinion Miss Rose E. Cleveland's new book, 'George Eliot's Poetry and other Studies,' is a book of which all American women may be proud. Far from anything weak or sentimental, it is an expression of vigorous habits of thought, of high culture, of firm principle and earnest feeling—in short, it represents the American woman at her best. I rejoice to think that the White House has such a woman at its head. I give the opinion after careful reading of her book."

While Lucy Kapt Hays. By Mary Bradley. 16mo., 316 pp. Price \$1.25. Philadelphia: American Baptist Publication Society.

This is another of those very true and suggestive books, of which the author has written a number. They are always interesting for they depict life in a natural and brightly

practical hints to the young as to the true dignity of life, the real beauty of a life of unselfish devotion to the promotion of the welfare and happiness of those within and those without the narrow circle of home.

This work shows us Lucy, a girl of nearly fifteen years, turning her hand efficiently to the various important mysteries of the kitchen, and becoming a practical helper in some of the invaluable benevolent institutions of the day. Her example can scarcely fail to awaken in the hearts of young girls a desire, and a fixed determination, to become useful members of God's noble company of Christian workers.

ART NOTES.

Amateur work of all kinds accompanies the growing taste of art. Home decoration, more particularly, which at one time was limited to small articles of domestic manufacture, has broadened and deepened and now includes panel and wall painting. It is not unusual to find rooms in which all the decoration is the work of home artists. This is so well recognized that designs are executed by leading painters to serve as models for amateurs. Large panel studies, exquisite groupings of flowers, berries, ferns and grasses, are specially prepared for lithographic production with this end in view. Among Frang's publications are landscapes by the late A. F. Bellows and by J. F. Murphy, admirably adapted to this purpose. An interesting exhibition is now at the Boston Museum of Fine Arts. Messrs. L. Prang & Co. have set up a comparative exhibit of original water-color paintings, and their chromo lithographic reproductions, showing the remarkable perfection to which the productive art has been brought. A complete series of plates representing the different stages in the printing of a chromo-lithograph in twenty colors is not the least interesting part of the exhibition.

THE MAGAZINE OF ART FOR NOVEMBER.

The Magazine of Art for November is an unusually attractive number, and the letter press is of much more general interest than one has reason to expect in a purely art publication. The frontispiece is a portrait of the beautiful Lady Hamilton, as "The Spinster," reproduced in color from Romney's famous painting. Other portraits of the Lady Hamilton are given in other parts of the magazine, together with a spirited description of the career of the brilliant though unhappy beauty. Millicent Garrett-Fawcett has the opening paper on "Burnham Beeches," a recently acquired park in the London suburbs. The illustrations are from the pencil of A. W. Henley. The Myth of "Perseus and Andromeda" is set forth by Jane E. Harrison and illustrated from classic models. Philibert Delorme is the Seventh public out from the French Renaissance by A. Mary F. Robinson. The page devoted to poem and picture is "Below the Sea," described by the pen of Mary Kendall and the pencil of W. H. Overend. A very interesting and amusing account of an accident in the life of J. W. M. Turner is told by J. Pender-Brothurst in a chapter on the "Romance of Art." The American pictures in the Paris Salon are described by R. A. M. Stevenson, and illustrated from the artist's own work. Mr. Stevenson is just as well as generous in his remarks on our young painters. There is an admirable page reproduction from J. S. Sargent's portrait of the Misses Vickers accompanying this paper. An illustrated paper on the "Medallists of the Renaissance," is founded on Alois Heiss's recent volume. The art of De Neuville is carefully analyzed by the editor of the magazine, Mr. W. E. Henley. The department of American and foreign notes will be found as full as it is new.—Cassell & Company, Limited, New York, \$3.50 per year, in advance.

MARRIED.

In Jefferson, Marengo county, 11th inst., at L. L. Simmons, by Rev. A. R. Scarborough, Mr. L. A. Hildreth and Miss W. J. Alston. May they have a bright journey through life.

By Rev. J. O. Hixson, on 14th inst., Mr. John M. Miller and Miss Sallie, daughter of Mr. W. M. Thornton, both of Bullock county.

October 1st, 1885, at the residence of D. S. Ward, the bride's father, by Rev. J. D. Cook, Dr. A. L. Vaughan to Miss Allie Ward. May this young couple have the rich blessings of this life, and the bliss of heaven in the life to come.

At the close of a missionary meeting the contribution boxes were passed and the deacons gathered up the offerings. Among the gold, silver, bank notes and checks, they found a card on which was written "Myself."

So wrote John L. Shuck, the first American Baptist missionary to China. He had just been converted, and could give neither gold nor silver, but he gave himself. His son, L. H. Shuck, D.D., is now the accomplished pastor of the Baptist church at Paducah, Ky. It is he who has lately been furnishing some valuable articles to the papers on the progress of Baptist principles illustrated.—Indiana Baptist.

Practical hints to the young as to the true dignity of life, the real beauty of a life of unselfish devotion to the promotion of the welfare and happiness of those within and those without the narrow circle of home.

Hugh A. Haralson.

Hugh Haralson, son of Alonzo and Esther Haralson, was born in Vermont, May 20th, 1881, and died Sept. 10th, 1885. Such is the record of a brief, sunny existence. Our darling was loaned us for a little while to gladden our hearts, and for this loan we thank our Heavenly Father. Our hearts are sad, and yet there is such a bright silver lining to the cloud that we cannot repine.

For this is not death with sombre wing. 'Tis but the transcending of the little thing To the garden of our God. All we shall miss him well we know, But we will not call this a cruel blow, Not say we have felt the rod.

May it prove to us an added link to bind us closer to our Savior, and may we have the blessed assurance of a reunion in the home beyond.

A. H. S.

Lela May Spinks.

Born Feb. 14th, 1873, and fell asleep Oct. 12th, 1885. Thus has passed away one of earth's most beautiful and loveliest flowers just beginning to bloom to usefulness, only to be transplanted to the garden of the Paradise of our God. As an evidence of her childlike simplicity, she often during her confinement to her bed repeated the words of our Savior, "Suffer little children to come unto me," &c. For she had been taught from God's holy truth that unless she became as a little child she could in no wise enter into the kingdom of God. Weep not dear mother, as one who has no hope, for while you may feel that earth has been robbed of one of its brightest jewels, your interest in heaven has been increased. Console your grief-stricken heart with the consolation, that you shall soon meet dear Lela May in heaven, where sickness, sorrow, pain, and death, are felt and feared no more. Let us all so live as to join sweet Lela in singing praise to the Lamb that takes away the sins of the world.

J. B. SMALL.

Baggett, Ala.

Henry J. Cliett.

Died, at his home in Childersburg, Ala., on the 17th of September, 1885, Henry J. Cliett, aged 46 years, lacking two days. He was a highly respected and honored citizen of this community. For his noble bearing and generosity to the deserving poor and afflicted, he had but few equals. He bore his severe sufferings to the last without a murmur, although fully conscious to within a short time of his death.

He leaves a wife and four children as well as a host of relatives and friends to mourn the loss of one whose place in their affections cannot be filled. A loving and affectionate husband, an indulgent father, he was ever faithful in discharging the duties arising from these relationships. He had never made any public profession of Christianity, but manifested a great desire to be able to attend a meeting then in progress at the Baptist church here, and said, if he recovered, he would live no longer out of duty, but would unite with the church, and that, whether he lived or died his only hope was in the crucified Savior. So we hope and believe that our loss is his eternal gain. When asked by his physician after all chances of recovery had gone, if he had any preparation to make in view of his approaching dissolution in reference to his business, or in a spiritual point of view, he said no, and shook his head.

He supported liberally the church of which Mrs. Cliett is a member. He was a merchant, hotel, and livery man, as well as farmer, in all of which he succeeded beyond the average of success.

A FRIEND.

A Promising Young Man Gone.

On Friday before the third Sabbath in September, about 8 o'clock p. m., Mr. Eddie Wood, of Pleasant, Dallas county, Ala., a most promising young man, in his twentieth year, after an illness of about three weeks with typhoid fever, passed from the scene of earthly action to his inheritance above.

Eddie had been a student of the University of Alabama, and would have returned back the week following his death had he lived, but he was taken to a higher, and purer institution than any on earth.

Three weeks before his death he was baptized into the fellowship of the Baptist church. He led in public prayer before his baptism, privately warned and encouraged his comrades in sin to seek the Savior, and doubtless would have made a very useful man if he only could have lived. God needed him for work in fields beyond the river, so he fitted him for the change and took him to himself.

He was preparing for the practice of medicine, and judging from his mental ability and the success of his father, Dr. J. A. Wood, a physician of reputation, we might reasonably have expected of him a successful career. His dream in this direction was nipped in the bud.

His mother has lost a husband and two sons within the last eighteen or twenty months, and a few years previous a most lovely daughter, just as she was closing her school career. She needs the sympathy and prayers of Christians. She is a faithful member of the Pleasant Hill Baptist church.

T. M. BAILEY.

Cor. Sec'y and Treasurer.

Marion, Ala.

Eddie leaves two noble and loving brothers and one devoted sister to mourn his untimely removal. They loved him much and keenly suffer from his death. The entire community are participating in the sorrow which is crushing this bereaved family. God bless the sorrowing ones and give them comfort in the fact of his thorough preparation before his removal.

B. H. CRUMPTON.

Nagasaki is the only open port on the island of Ginshu, the large southern island of the Japan group. It is beautifully situated on a land-locked bay, surrounded on every side by broken hills. The population is about 40,000; of foreigners about 100. There are some fine foreign residences and good public buildings, the government houses, supreme court, city court, custom-house and postoffice are tasteful, and exhibit evidences of the presence and influence of foreign ideas. A submarine telegraph cable connects the wires of Nagasaki through Siberia to St. Petersburg, and from Shanghai to London and New York, with those of Tokyo and Hakodate, thus placing Japan in connection with all the world.

Receipts of the State Mission Board from Sept. 21 to Oct. 21, 1885.

State Missions.	
Opelika ch., W. E. Hudson	\$ 5.00
East Liberty Ass'n, W. C. Bledsoe	400.41
Mulberry " R. M. Honeycutt	9.30
J. S. Fleming	1.00
Union Ass'n, J. A. Mullins	8.15
M. Socy, Brewster's church	25.00
Goodwater ch. C. Smith	43.00
Tallapoosa Ass'n, J. T. Verby	100.00
Central Ass'n, T. J. Pennington	212.00
Union " K. Wells	78.90
Palmetto ch., E. T. Smith	25.00
Tallapoosa Ass'n, J. T. Verby	80.05
Pine Barren " W. Parfury	76.70
Etowah " H. B. Ralls	154.00
Cherokee " J. W. Wilkins	43.75
St. Francis Street ch., Mobile	100.00
Palmetto ch., E. T. Smith	25.00
South Bethel Ass'n, J. W. Dickinson	15.60
L. M. Socy, Rahamah, Miss F. Wood	9.50
" Ocmulgee church	5.00
Salisbury Springs Ass'n	55.00
Anniston ch., E. T. Smith	15.00
Mt. Zion church, B. A. Jackson	3.75
Mt. Lebanon ch., " "	3.00
Cocoa River Ass'n, J. S. Kelley	67.35
Tuskegee " E. W. Solomon	140.15
Union " J. G. Thornton	78.10
Elim " J. H. Creighton	21.83
Bethel " W. F. Setzler	60.60
Salem church, N. C. Underwood	182.50
Muscle Shoals Ass'n, John Speer	10.80
North River " W. F. Stewart	10.80
Gadsden church, M. V. Kyle	5.00

Previously acknowledged \$230.79

\$933.05

Home Missions.

Opelika church, W. E. Hudson	\$ 1.68
East Liberty Ass'n, W. C. Bledsoe	130.44
Mulberry " R. M. Honeycutt	3.00
L. M. Socy, Brewster's church	2.87
Union Ass'n, K. Wells	21.45
Tallapoosa Ass'n, J. T. Verby	26.08
Mt. Zion church, B. A. Jackson	5.00
L. M. Socy	5.00
Pine Barren, T. J. Pennington	2.65
Ocmulgee church, L. M. Bradley	3.95
Anniston church, E. T. Smith	10.00
Pine Barren ch., J. B. Appleton	2.00
Cocoa River Ass'n, J. S. Kelley	70.00
Tuskegee " E. W. Solomon	60.00
Bethel " W. F. Setzler	24.45
Salem church, N. C. Underwood	8.18

Previously acknowledged \$368.23

\$498.34

Foreign Missions.

Opelika church, W. E. Hudson	\$ 2.10
East Liberty Ass'n, W. C. Bledsoe	250.27
Union " J. A. Mullins	1.75
L. M. Socy, Brewster's church	2.00
Union Ass'n, K. Wells	27.50
Tallapoosa " J. T. Verby	37.72
Pine Barren " W. Parfury	81.40
Etowah " H. B. Ralls	1.00
Cherokee " J. W. Wilkins	10.00
St. Francis Street ch., Mobile	105.30
Palmetto ch., E. T. Smith	101.33
South Bethel Ass'n, J. W. Dickinson	23.85
L. M. Socy, Rahamah, Miss F. Wood	10.85
" Ocmulgee church	10.85

Previously acknowledged \$650.47

\$239.97

Ministerial Education.

Fellowship ch. East Liberty Ass'n	\$ 8.00
East Liberty Ass'n, W. C. Bledsoe	53.00
County Line ch., East Liberty Ass'n	40.50
Rev. J. R. Larkin	12.50
Bethel Association	33.50

Previously acknowledged \$143.50

\$20.75

Bible Work, American Bapt. Pub. Society.

Sunday-school, LaFayette church	\$ 31.70
Cocoa River Ass'n, J. S. Kelley	5.00
Judson " D. Rogers	5.00
Bethesda " W. F. Setzler	5.00
Salem church, N. C. Underwood	20.00

Previously acknowledged \$60.60

\$2.18

Indigent Ministers.

East Liberty Ass'n, W. C. Bledsoe	24.65
Mulberry Association	18.25
Union " J. A. Mullins	1.50
Union " K. Wells	18.75
Pine Barren " W. Parfury	6.25
Tuskegee " E. W. Solomon	6.25
Bethel " W. F. Setzler	5.25
LaFayette church, G. E. Brewer	5.25
County Line church, G. E. Brewer	5.25

Previously acknowledged \$94.70

\$4.08

\$5.45 T. S. S. 276.

SAFETY LAMP.
One to be sold in every family. This lamp is the best and safest of any lamp now in use. It is made of brass and is of the most perfect design. It is the only lamp that will burn without smoke or odor. It is the only lamp that will burn without noise. It is the only lamp that will burn without heat. It is the only lamp that will burn without danger. It is the only lamp that will burn without expense. It is the only lamp that will burn without trouble. It is the only lamp that will burn without fault. It is the only lamp that will burn without defect. It is the only lamp that will burn without imperfection. It is the only lamp that will burn without blemish. It is the only lamp that will burn without stain. It is the only lamp that will burn without mark. It is the only lamp that will burn without spot. It is the only lamp that will burn without blot. It is the only lamp that will burn without smudge. It is the only lamp that will burn without dirt. It is the only lamp that will burn without grime. It is the only lamp that will burn without soot. It is the only lamp that will burn without ash. It is the only lamp that will burn without residue. It is the only lamp that will burn without waste. It is the only lamp that will burn without loss. It is the only lamp that will burn without injury. It is the only lamp that will burn without damage. It is the only lamp that will burn without harm. It is the only lamp that will burn without pain. It is the only lamp that will burn without suffering. It is the only lamp that will burn without distress. It is the only lamp that will burn without sorrow. It is the only lamp that will burn without grief. It is the only lamp that will burn without regret. It is the only lamp that will burn without remorse. It is the only lamp that will burn without shame. It is the only lamp that will burn without dishonor. It is the only lamp that will burn without reproach. It is the only lamp that will burn without blame. It is the only lamp that will burn without fault. It is the only lamp that will burn without defect. It is the only lamp that will burn without imperfection. It is the only lamp that will burn without blemish. It is the only lamp that will burn without stain. It is the only lamp that will burn without mark. It is the only lamp that will burn without spot. It is the only lamp that will burn without blot. It is the only lamp that will burn without smudge. It is the only lamp that will burn without dirt. It is the only lamp that will burn without grime. It is the only lamp that will burn without soot. It is the only lamp that will burn without ash. It is the only lamp that will burn without residue. It is the only lamp that will burn without waste. It is the only lamp that will burn without loss. It is the only lamp that will burn without injury. It is the only lamp that will burn without damage. It is the only lamp that will burn without harm. It is the only lamp that will burn without pain. It is the only lamp that will burn without suffering. It is the only lamp that will burn without distress. It is the only lamp that will burn without sorrow. It is the only lamp that will burn without grief. It is the only lamp that will burn without regret. It is the only lamp that will burn without remorse. It is the only lamp that will burn without shame. It is the only lamp that will burn without dishonor. It is the only lamp that will burn without reproach. It is the only lamp that will burn without blame. It is the only lamp that will burn without fault. It is the only lamp that will burn without defect. It is the only lamp that will burn without imperfection. It is the only lamp that will burn without blemish. It is the only lamp that will burn without stain. It is the only lamp that will burn without mark. It is the only lamp that will burn without spot. It is the only lamp that will burn without blot. It is the only lamp that will burn without smudge. It is the only lamp that will burn without dirt. It is the only lamp that will burn without grime. It is the only lamp that will burn without soot. It is the only lamp that will burn without ash. It is the only lamp that will burn without residue. It is the only lamp that will burn without waste. It is the only lamp that will burn without loss. It is the only lamp that will burn without injury. It is the only lamp that will burn without damage. It is the only lamp that will burn without harm. It is the only lamp that will burn without pain. It is the only lamp that will burn without suffering. It is the only lamp that will burn without distress. It is the only lamp that will burn without sorrow. It is the only lamp that will burn without grief. It is the only lamp that will burn without regret. It is the only lamp that will burn without remorse. It is the only lamp that will burn without shame. It is the only lamp that will burn without dishonor. It is the only lamp that will burn without reproach. It is the only lamp that will burn without blame. It is the only lamp that will burn without fault. It is the only lamp that will burn without defect. It is the only lamp that will burn without imperfection. It is the only lamp that will burn without blemish. It is the only lamp that will burn without stain. It is the only lamp that will burn without mark. It is the only lamp that will burn without spot. It is the only lamp that will burn without blot. It is the only lamp that will burn without smudge. It is the only lamp that will burn without dirt. It is the only lamp that will burn without grime. It is the only lamp that will burn without soot. It is the only lamp that will burn without ash. It is the only lamp that will burn without residue. It is the only lamp that will burn without waste. It is the only lamp that will burn without loss. It is the only lamp that will burn without injury. It is the only lamp that will burn without damage. It is the only lamp that will burn without harm. It is the only lamp that will burn without pain. It is the only lamp that will burn without suffering. It is the only lamp that will burn without distress. It is the only lamp that will burn without sorrow. It is the only lamp that will burn without grief. It is the only lamp that will burn without regret. It is the only lamp that will burn without remorse. It is the only lamp that will burn without shame. It is the only lamp that will burn without dishonor. It is the only lamp that will burn without reproach. It is the only lamp that will burn without blame. It is the only lamp that will burn without fault. It is the only lamp that will burn without defect. It is the only lamp that will burn without imperfection. It is the only lamp that will burn without blemish. It is the only lamp that will burn without stain. It is the only lamp that will burn without mark. It is the only lamp that will burn without spot. It is the only lamp that will burn without blot. It is the only lamp that will burn without smudge. It is the only lamp that will burn without dirt. It is the only lamp that will burn without grime. It is the only lamp that will burn without soot. It is the only lamp that will burn without ash. It is the only lamp that will burn without residue. It is the only lamp that will burn without waste. It is the only lamp that will burn without loss. It is the only lamp that will burn without injury. It is the only lamp that will burn without damage. It is the only lamp that will burn without harm. It is the only lamp that will burn without pain. It is the only lamp that will burn without suffering. It is the only lamp that will burn without distress. It is the only lamp that will burn without sorrow. It is the only lamp that will burn without grief. It is the only lamp that will burn without regret. It is the only lamp that will burn without remorse. It is the only lamp that will burn without shame. It is the only lamp that will burn without dishonor. It is the only lamp that will burn without reproach. It is the only lamp that will burn without blame. It is the only lamp that will burn without fault. It is the only lamp that will burn without defect. It is the only lamp that will burn without imperfection. It is the only lamp that will burn without blemish. It is the only lamp that will burn without stain. It is the only lamp that will burn without mark. It is the only lamp that will burn without spot. It is the only lamp that will burn without blot. It is the only lamp that will burn without smudge. It is the only lamp that will burn without dirt. It is the only lamp that will burn without grime. It is the only lamp that will burn without soot. It is the only lamp that will burn without ash. It is the only lamp that will burn without residue. It is the only lamp that will burn without waste. It is the only lamp that will burn without loss. It is the only lamp that will burn without injury. It is the only lamp that will burn without damage. It is the only lamp that will burn without harm. It is the only lamp that will burn without pain. It is the only lamp that will burn without suffering. It is the only lamp that will burn without distress. It is the only lamp that will burn without sorrow. It is the only lamp that will burn without grief. It is the only lamp that will burn without regret. It is the only lamp that will burn without remorse. It is the only lamp that will burn without shame. It is the only lamp that will burn without dishonor. It is the only lamp that will burn without reproach. It is the only lamp that will burn without blame. It is the only lamp that will burn without fault. It is the only lamp that will burn without defect. It is the only lamp that will burn without imperfection. It is the only lamp that will burn without blemish. It is the only lamp that will burn without stain. It is the only lamp that will burn without mark. It is the only lamp that will burn without spot. It is the only lamp that will burn without blot. It is the only lamp that will burn without smudge. It is the only lamp that will burn without dirt. It is the only lamp that will burn without grime. It is the only lamp that will burn without soot. It is the only lamp that will burn without ash. It is the only lamp that will burn without residue. It is the only lamp that will burn without waste. It is the only lamp that will burn without loss. It is the only lamp that will burn without injury. It is the only lamp that will burn without damage. It is the only lamp that will burn without harm. It is the only lamp that will burn without pain. It is the only lamp that will burn without suffering. It is the only lamp that will burn without distress. It is the only lamp that will burn without sorrow. It is the only lamp that will burn without grief. It is the only lamp that will burn without regret. It is the only lamp that will burn without remorse. It is the only lamp that will burn without shame. It is the only lamp that will burn without dishonor. It is the only lamp that will burn without reproach. It is the only lamp that will burn without blame. It is the only lamp that will burn without fault. It is the only lamp that will burn without defect. It is the only lamp that will burn without imperfection. It is the only lamp that will burn without blemish. It is the only lamp that will burn without stain. It is the only lamp that will burn without mark. It is the only lamp that will burn without spot. It is the only lamp that will burn without blot. It is the only lamp that will burn without smudge. It is the only lamp that will burn without dirt. It is the only lamp that will burn without grime. It is the only lamp that will burn without soot. It is the only lamp that will burn without ash. It is the only lamp that will burn without residue. It is the only lamp that will burn without waste. It is the only lamp that will burn without loss. It is the only lamp that will burn without injury. It is the only lamp that will burn without damage. It is the only lamp that will burn without harm. It is the only lamp that will burn without pain. It is the only lamp that will burn without suffering. It is the only lamp that will burn without distress. It is the only lamp that will burn without sorrow. It is the only lamp that will burn without grief. It is the only lamp that will burn without regret. It is the only lamp that will burn without remorse. It is the only lamp that will burn without shame. It is the only lamp that will burn without dishonor. It is the only lamp that will burn without reproach. It is the only lamp that will burn without blame. It is the only lamp that will burn without fault. It is the only lamp that will burn without defect. It is the only lamp that will burn without imperfection. It is the only lamp that will burn without blemish. It is the only lamp that will burn without stain. It is the only lamp that will burn without mark. It is the only lamp that will burn without spot. It is the only lamp that will burn without blot. It is the only lamp that will burn without smudge. It is the only lamp that will burn without dirt. It is the only lamp that will burn without grime. It is the only lamp that will burn without soot. It is the only lamp that will burn without ash. It is the only lamp that will burn without residue. It is the only lamp that will burn without waste. It is the only lamp that will burn without loss. It is the only lamp that will burn without injury. It is the only lamp that will burn without damage. It is the only lamp that will burn without harm. It is the only lamp that will burn without pain. It is the only lamp that will burn without suffering. It is the only lamp that will burn without distress. It is the only lamp that will burn without sorrow. It is the only lamp that will burn without grief. It is the only lamp that will burn without regret. It is the only lamp that will burn without remorse. It is the only lamp that will burn without shame. It is the only lamp that will burn without dishonor. It is the only lamp that will burn without reproach. It is the only lamp that will burn without blame. It is the only lamp that will burn without fault. It is the only lamp that will burn without defect. It is the only lamp that will burn without imperfection. It is the only lamp that will burn without blemish. It is the only lamp that will burn without stain

